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Cover *Pupils from the Early Childhood Center at Concordia College, River Forest, find "old fashioned" literacy through books and "new fashioned" literacy through computers. (Photograph by Jim Meyers)*

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Holding At The Center

“Let the children come to me, and do not hinder them; for to such belongs the kingdom of Heaven.” For Luther these words of the Savior lay at the center of his vision for the enterprise that is Christian education. He gave no quarter to those who opposed his view, neither was he intimidated by individuals in high places. He strode into the presence of princes and community leaders pleading the cause of Christian schools where the Word of God could be taught.

Parish schools are evaluated by various standards. Careful evaluation should not be perceived as a threat; as a matter of fact, it should contribute to strengthening the parish school. Calling a school “Lutheran” is not a substitute for excellence, nor is the fact that the Word of God is taught purely and precisely an excuse for mediocrity.

What concerns me is that individuals apply standards of measurement which disregard or obscure the center of the Christian school. Teaching children and young people the Word is, all too frequently, buried under concerns about the parish budget. Some church growth proponents are convinced that Christian schools are simply too costly. Others evaluate the Christian school on the basis of facilities, class size, sports, and extra-curricular offerings. Each of these factors is important, but this fact remains: What makes Lutheran schools unique is the center. This is teaching that takes place in a context that is shaped by the Word. Further, this teaching is leavened by a Lutheran teacher who is also a committed Christian.

Let us remember that it is the center that gives coherence and direction; it holds Lutheran schools together. It is a desire to have children and youth connected to the Word and to Christ that compels the Lutheran Church — Missouri Synod to state boldly:

The most effective education agencies available to the Church for equipping children and youth for ministry are the full-time Lutheran elementary and secondary schools, so that the Gospel of Jesus Christ may become even more effective in the life of the individual Christian and of the congregation.

Eugene L. Krentz

Ethics In The Christian Classroom

Part Three: Sexual Ethics

By Marva J. Dawn

Our world seems to have gone mad. Christians are justifiably horrified at the flagrant sexual immorality of our culture, and we are deeply saddened that 42% of American marriages end in divorce. Equally distressing is this tragic statistic: 60% of 19-year-old girls have lost their virginity. What can Christians say or do? Are the traditional moral values of our faith hopelessly lost in our post-Christian times?

There *are* things that we can do. The community of the Christian classroom can be an excellent place to instill moral sexual values in our pupils. We *can* counteract the impetus of our times; we *can* stand faithfully against its currents. The Christian community as an alternative society offers a better understanding of human sexuality, a healthy perspective on male/female relationships, a celebrative concept of personal intimacy.

Before beginning a discussion of the ways in which the Christian classroom can function to encourage positive sexual ethics, I must confess my lack of expertise. I do not know enough about children and their stages of development to know when certain ideas can be taught appropriately. Teachers who read this article will know that far better than I. Therefore, I suggest that members of a school faculty discuss this article together and decide at what levels

particular aspects of sexual ethics can be stressed. Such a discussion will also encourage all the teachers to pursue actively the goal of nurturing a positive sexuality in the members of the school community — both pupils and staff.

A Necessary Dialectic

This article necessarily builds on the previous two articles in this series on "Ethics in the Christian Classroom." As we pursue the goal of building positive sexual ethics, we remember these previous goals: that our classrooms foster growth of Christian character by creating a community of support, and that our ethical work is always based on the Scriptures.

However, the Scriptures are not very clear about many dimensions of sexual ethics. For example, they contain nothing about morality in dating; the practice didn't exist in the Semitic culture of the Jews, whose marriages were arranged by their parents and consummated in their teenage years. The period we call *adolescence* did not exist for them. (Perhaps we wish the same could be true for us!)

Because the Scriptures have not given clear instructions about certain aspects of sexual ethics and because the Church has been unduly influenced by its surrounding culture,

Christians have often fallen into one of two extremes. At times, the Church has been repressive of sexuality, thereby creating the impression that sexual expression is bad or dirty. On the other hand (and to a great extent in reaction to the first attitude), the Church has more recently been lax in its sexual ethics and has condoned the immorality of our times (or else simply looked the other way). Rarely do I hear pastors or youth leaders or Christian parents teaching the explicitly positive values of Scriptural sexual ethics.

A few years ago, when I gave a presentation on sexual ethics to a large group of teenagers at a summer camp, I was astounded to hear from many of them that they had never been taught such things before. It seems that, in the face of the escalation of immorality in our culture, we Christians have become stymied, immobilized, unable to teach what we believe. That is why I think it is critically important that Christian schools intentionally develop plans for working on sexual ethics with their pupils.

To teach positive Christian sexual ethics, we must maintain a dialectical tension between the two extremes. That means that we need to preserve both poles of a tension and hold the seemingly contradictory ideas in a paradox. On the one hand, we want to preserve the

freedom of the Gospel, the joyous celebration of our sexuality. On the other hand, we want to maintain careful disciplines, to honor a sexual code as outlined by the Scriptures. To emphasize the freedom side too much (to the exclusion of the discipline) will cause us to fall into libertinism. Contrarily, to emphasize the discipline side too much will cause us to degenerate into rigidity and legalism. Both poles must be kept and valued; each must hold the other in check.

Two Kinds of Sexuality

In *Dating, Sex, and Friendship* (a very insightful book for teenagers which I heartily recommend), Joyce Huggett makes a helpful distinction between social and genital sexuality. For purposes of this article we will concentrate first on the importance of building a healthy social sexuality in children and to use this as a basis for being able later to talk with them specifically about genital sexuality. These two types of sexuality are evident in the two different creation accounts that appear at the beginning of Genesis.

The wonderful liturgy of Genesis 1:1-2:3, with its repetitive pattern, "God created . . . God saw that it was good . . . and the evening and the morning were the first day," culminates with the creation of

humankind in the image of God and the establishing of the Sabbath. This account stresses several elements that we will consider under the concept of *social sexuality*.

In Genesis 2:4ff. the focus is different. Here the emphasis lies on the perfection of God's creation of the woman as helper for man and the union of the two. This account teaches us God's design for *genital sexuality*.

The Image of God

In the little poem of Gen. 1:27 we read that God (plural form in the Hebrew) said, "let *us* make mankind in *our* image." Furthermore, He created them male and female. These two sentences declare that the image of God is not only both male and female, but also one of relationship. God is a plurality (we learn the significance of that more clearly in the New Testament when the Trinity is revealed as such), so Who God is can be especially manifested in our relationships.

This interpretation has important implications for Christian classrooms. First of all, it provides a counterweight to our society's false notions of what characteristics are "masculine" or "feminine." For example, we've often heard the lie that "big boys don't cry." We know that Jesus cried, and the He was the perfect image of God (since He IS God!). What is properly "masculine" for a boy, then, is what reflects the image of God, so we can support him if, in his sensitivity or compassion, he reflects the heart of God in his tears.

Our goal, therefore, is to help each child feel secure in his or her own sexuality, in the way he or she reflects the image of God. We are

free to discard the stereotypes, the fads, the expectations of our society and concentrate instead on developing individually unique PERSONS who express in wholistic ways various traits that might be labelled as masculine or feminine. (For example, when I was a child, I loved to play football, and basketball, and baseball. . . . I am grateful that my parents didn't force me to play with dolls — or to give up the sports that I loved. They let me be a person true to my own creation. And that experience has been very helpful for me now that I work in a field populated mostly by men.)

Secondly, the poem of Gen. 1:27 invites us to recognize that the image of God is revealed in the way we relate to one another. In other words, the building of positive social bonds is one of the ways in which the nature of God is made manifest. That encourages bonds of reconciliation when there have been conflicts, of cooperation rather than competition, of mutual support and affirmation, of forgiveness, honesty, and openness to one another.

There are several reasons why this is important for sexual ethics. First, a person's confidence in his or her own personality is important for building good, strong, social relationships, in which one's social sexuality is expressed through giving and receiving affection. Second, one's confidence in oneself enables that person to resist the temptation of genital sexuality. Individuals who resist have the courage to stand against the tides; they receive enough affection from social bonds not to be desperate for an affection that violates Christian morality.

One's sense of oneself is best nurtured in the home, so it is important that Christian teachers do

all that they can to encourage parents in their task of building positive self-esteem in their children. But many homes are fractured, many children do not receive positive support and approval for who they are from their parents, so it is even more important that the classroom be a place where such positive identity is fostered. Please note carefully: I am not at all saying by all of this that we ignore the fact of sin, the disruption of the image of God that came with the Fall. But our social sexuality is rooted in our creation in the image of God. Though marred by the Fall, it is restored through the salvation which is ours in Jesus Christ. We can, then, as redeemed Children of God, celebrate our sexuality and rejoice in the persons that we were designed to be in God's creative plan.

Covenant Design

It is equally important to foster early in the child's life a sense of wonder at the marvelous design of God for genital sexuality. We want to inculcate all through the school years an awareness of the message of Genesis 2 — that God designed marriage as the *permanent* union of one man and one woman, that genital sex is thoroughly enjoyed only within the protective framework of this covenant, and that we miss out on God's best blessings when we spoil His perfect design by taking sexual union out of its created context.

It is essential that teachers provide good role models of God's design for genital sexuality. Teachers and principals must take strong stands on the sexual ethics of their colleagues. Sometimes discipline is necessary so that these values can be maintained.

(I am sorry to find it necessary to insert this paragraph at this point, but I am increasingly distressed by the laxity I see among church professionals — not necessarily or only in the LCMS.)

It is important that teachers and parents hold up the ideal of permanent marriage as the locus for genital sexuality in a positive way. A good marriage is indeed of the highest, lasting value; to work to create one is to work toward a goal of great worth. The Church needs couples who express their commitment to work on their marriages, who manifest a delight in the blessedness of their homes, who make their relationships with their spouses a top priority for their time and energy. Teachers in Christian classrooms can point out such models to their pupils as they describe for them God's covenant plan for marriage.

Indeed, the commandment against adultery in Exodus 20 together with other commandments against any relationships which would spoil God's design for marriage are placed within the framework of God's covenant relationship with Israel. It is not that He gives these commands to spoil their fun, but that He knows what is best for them, and He desires for them to know the blessed happiness of living within the framework of His designs.

A good illustration is provided for me as I write this article. For the first time I am typing on a computer and using a new word-processing program. I am not at all talented in mechanics, and I keep getting things confused, but the handy-dandy instruction manual, written by the same people who created this program, sets things right — if I follow the directions. In the same way, human beings were created by a

loving God, Who also gave us an instruction manual. If we try to do things our own way, everything is turned upside down. We suffer psychological, emotional, social, spiritual, intellectual damage. But the God Who made us also wants the best for us. His commands are not laws hanging over our heads, but invitations out of His grace to discover the kind of life that suits our construction. To follow His plan for genital sexuality makes the instrument (our truest selves) work best!

Bonding

These values of social and genital sexuality provide the theological basis for our specific objectives in the classroom. Because we believe that strong bonds of social sexuality help to prevent abuses of genital sexuality, we want to engage in activities in the classroom that will build various kinds of bonds between pupils at various levels of intimacy. In *Bonding: Relationships in the Image of God*, Donald M. Joy emphasizes that people need certain kinds of relationships to hold up all four sides of their personal trampolines — family, relatives, friends, and associates. In our fractured society, individuals rarely have all the kinds of bonds that they need if they are to feel secure in their social sexuality. It is particularly at this point that the Christian community can provide an invaluable service to its members — by providing the kinds of relationships that would otherwise be missing in a person's life. Children in our schools who do not have both parents in their homes can benefit immensely from father or mother figures offered in the Christian community of the local parish. Older children in the Christian

school can be brothers or sisters to pupils who lack loving and supportive families. Teachers can provide the words of adult approval that might be missing in a child's home. Most important, teachers and fellow pupils can provide the loving touches and hugs that are absent from so many children's lives.

Furthermore, in our classrooms we want to do all that we can to foster healthy bonds of relationships between our pupils. In a society of alienation and technological estrangement (each person plays his own computer game; each child listens to her own radio), the Christian classroom can be a place where individuals learn to work together, to share possessions creatively, to express affection to each other, to have a healthy respect for each other's differences, to study cooperatively rather than competitively.

One of the major reasons for so much immorality in our times is that persons desperate for intimacy don't know how to build bonds. Consequently, they concentrate on the physical bonds of genital sexuality and build skewed relationships that lack the supporting pillars of other kinds of bonds. Christian schools can be places where many kinds of bonds are built as children play together, do service projects together, sing together, eat together, and work together. We can foster communication skills so that children know how to express themselves when they feel lonely and lack support. We can develop in our pupils a sensitivity to the needs of others, so that they will hasten to provide affection and care when they recognize their absence in fellow pupils.

This building of bonds is important throughout the years that the

children spend in our schools, but it seems to me especially important to nurture them in the middle school years — just at the time when children start to explore male-female relationships and when they become more self-conscious about their sexual identity. Rather than “put children down” for their “puppy loves,” Donald Joy emphasizes that we should encourage these first bonds of intimacy — but we want to do so in a way that fosters building the relationship in many dimensions, so that the friendship doesn’t fall into the trap of our culture’s stereotypical sexual expression.

Friendship bonds, bonds with teachers, and, most important of all, the pupil’s bond with God all provide the means to hold up an individual’s trampoline, to give that person the support that is needed if that person is to jump into life creatively. Much promiscuity could be counteracted if we could help our pupils feel so securely loved that they can withstand personal temptations to sexual immorality and resist the peer pressures of their future years.

Godly Sexual Values

At some point — your school faculty should decide when — it is imperative that we teach specific sexual values. We want our pupils to decide for themselves that they will choose God’s plan for preserving genital sexuality for its proper context in the protective framework of marriage. Having made that choice, they must be helped further to realize that the human body is so designed by God that physical intimacy is necessarily progressive, that its beginnings in a first appreciative look and the first touch of the hands grow into a desire for more

and more intimacy. Both Joyce Huggett and Donald Joy draw charts of the progression of physical intimacy to show that at certain points Christians who desire to preserve genital intimacy for marriage must draw lines.

How far can one go in expressing intimacy? That is a question I am often asked when I lead discussions on sexual ethics with teenagers. Life would be much easier if someone would just say explicitly how far one can go. But to draw such a line causes us to fall off the legalistic end of our dialectical tension, and it makes our Christian faith a repressive rigidity. I prefer to encourage the questioners to ask themselves with utmost honesty and faithfulness how their social and genital sexual expression glorifies God and is in keeping with His covenant design.

In our classrooms we can help older children talk openly about the facts of body chemistry, to recognize that this desire to escalate intimacy is a delightful part of God’s plan for the union of marriage and a gift not to be spoiled by opening the package before the holiday. We can help them understand the path that leads to sexual union so that they will carefully draw lines of how much affection can be expressed *before* they get into situations that will prevent such clear-headed thinking. We can talk with them honestly about how they dress and whether certain patterns of behavior foster a godly sexuality both in themselves and in the persons of the opposite sex with whom they are relating in bonds of friendship.

Choosing God’s Best

Finally, it is most important that we help all our children to see that to

choose God's plan for genital sexuality is to choose His best. By this I mean that we want to enable our pupils consciously to decide to stand against the patterns of the world around them and to participate instead in the values of the Kingdom of God. I grieve for some of the high school students I know who feel that they are standing alone against the pressures of their classmates. How important it is for us to build strong communities of support so that the Church's teenagers can be confident in the values of morality they have chosen!

I am convinced also that the patterns of genital sexuality in our world are terribly unsatisfying to the participants. On the other hand, patterns of social sexuality, of relating to persons of the opposite sex in intimate bonds of friendship, are much more effective in meeting our deepest needs for love. Therefore, when we encourage our youth to choose the values of the Kingdom of God, we are not "spoiling their fun," but rather inviting them to experience the best of God's blessings, the thrill of receiving "responsible tenderness" from the persons with whom they share deeply loving bonds. The phrase *responsible tenderness* is a concise summary of the dialectic which has undergirded this entire discussion of sexual ethics, for it emphasizes both the celebrative intimacy of true tenderness and the careful discipline of loving responsibility. This expresses well the message of Romans 12:10, which invites us to be tender in our brotherly/sisterly affection, but in a way that is always honorable.

If the Church could offer such responsible tenderness in the relationships of its members, imagine how the world would be pounding on

our doors begging to get in! Surely our world is desperate for true love and intimacy. What a great joy it would be if we could incarnate the values of the Kingdom of God in such a way that our communities would be signposts of the love of God and models of true love between people. These are the ideals that need to be held up before the pupils in our Christian classrooms — to invite them into the challenge of demonstrating for the world an alternative lifestyle, a social sexuality that is godly in its expression and truly intimate in its bonds, a genital sexuality that is held in trust for its enjoyment within the covenant relationship of marriage. Perhaps once again the world could say of us, "Look at those Christians — how they love one another!"

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Mexican Americans, Culture and the Language Experience Approach

By Grace Beal & Jesus Garcia

The Hispanic population (Mexican Americans, Puerto Ricans, Cuban Americans, and others) is projected to be this country's largest minority population by the end of the twentieth century. These people are major contributors to society (i.e., producers of goods and services, consumers); however, society remains unable to meet their educational needs. Studies continue to reveal an educational disparity between Hispanic and Anglo learners. Hispanics "fall behind" in the basic subjects (e.g., reading, science, mathematics) and in the skills acquired in the early grades and do not "catch up" to their Anglo counterparts. School failure, particularly in reading and language arts, takes its toll by the time the children reach secondary school. According to the National Commission on Secondary Schooling for Hispanics (1984), over forty-five percent of the Hispanics enrolled fail to graduate from high school.

Mexican American Learners

Why do Hispanics do poorly in school? (In the remaining section of this paper the focus of attention will be on Mexican Americans.) The purpose of this paper is to describe the differences between Mexican American and mainstream culture and to suggest the advantages of employing the language experience

approach with Mexican American learners in reading instruction. Historically, a major problem was educators' insistence on changing the child rather than the school. In the first half of the twentieth century many educators who adopted this approach held to the deficit theory of education: Mexican Americans possess an inferior language and culture and need to be assimilated into mainstream culture. Adherents to this theory sometimes displayed ethnocentric behavior and followed school practices that did little to promote a trusting relationship between the school and the group (e.g., denigrating the Mexican American culture, prohibiting the use of Spanish on school grounds). In its more subtle form, educators fostered a feeling of indifference by ignoring cultural diversity, or by placing little importance on understanding and appreciating the cultural values of the Mexican American learner. According to Carter and Segura (1979), efforts at changing the Mexican American were less than successful.

In the 1960's educators became more sensitive to the culturally different learner by adopting a multiethnic ideology. This new thrust resulted from research findings that indicated Mexican American learners performed poorly in schools because they perceived the schooling process as an alien experi-

ence that provided little relevance to daily life experiences. This insight caused the development of culturally pluralistic materials and the hiring of people who more accurately reflected the pupil diversity found in many schools. In addition, culturally sensitive teachers began using multiethnic materials that accented the historical and cultural contributions of Mexican Americans while employing strategies that focused on enhancing learner self-concepts. Unfortunately, these strategies did little to change the group's overall school performance significantly.

The 1970's and early 1980's ushered in an even greater emphasis on a multiethnic ideology. School structures were modified and instructional strategies were expanded to address the needs of the culturally different learner more effectively. Some school systems decentralized to involve groups (i.e. teachers, students, parents) more intimately in the decision-making process. Greater participation by these groups, it was anticipated, would lead to greater school effectiveness. Many urban school systems developed magnet high schools to facilitate busing and to offer students a more diversified curriculum. Schools with large Spanish-speaking populations incorporated transitional bilingual-bicultural programs; those schools unable to develop bilingual-bicultural programs resorted to modifying subjects to reflect the learning style of Mexican American learners. For example, where it was found appropriate, traditional phonics reading instruction was substituted for the language experience method. Many of these programs proved beneficial.

Today, as a result of a growing criticism of education (i.e., lack of a

cohesive curriculum, low achievement scores) there is a movement to return to more "standardized methods of teaching" all children. Instead of bilingual education, greater attention is being given to ESL instruction. States like Texas have legislated a set of "essential elements" — knowledge and skills that students must master to earn a high school diploma. The popular method of teaching reading is through phonics. Many school districts are requiring teachers to use phonics instruction instead of the language experience method. Although some criticism of the schools may be warranted, it appears that a return to what schools "should be like" may circumvent efforts to help the culturally different, specifically the Mexican American learner.

Mexican American Vs. Mainstream Culture

It appears that the teacher's indifference to cultural diversity is a major contributor to poor school performance among young Mexican American learners. Although many educators are more sensitive, it appears that educational practices are difficult to change. Teacher preparation programs, for example, remain weak in preparing prospective teachers for multiethnic classrooms. Whether teacher preparation programs require a course in multiethnic education or integrate a cultural module in existing courses, many prospective teachers who complete student teaching comment on an inability to work effectively with culturally different learners. Inservice education is no better. When the Mexican American child is a topic for discussion, the subject is usually superficially treated; more attention

is given to the "quaint" behavior of the group than to incorporating the group's cultural value system into the on-going instructional program.

The teacher's recognition and acceptance of cultural differences is fundamental if Mexican American children are to be more successful in school. According to Dixon (1978), Mexican Americans are more family oriented and cooperative, more sensitive to human needs and peer reinforcement, hold to distinct role behaviors, and exhibit a greater need for ethnic role modeling. (Mainstream Americans, on the other hand, place great importance on individual achievement, competitiveness, and intrinsic motivation). However, not all Mexican American learners hold firmly to these core values. According to Castaneda and Ramirez (1974), Mexican American children exhibit a relative adherence to the home culture. That is, some children (e.g., newly arrived immigrants, residents close to the Mexican border) may exhibit a greater conformity to the culture while other children (e.g. third generation, individuals residing in urbanized centers) may exhibit little or no adherence to core values. (In this article the focus is on Mexican American children who exhibit greater conformity to the home culture).

Different cultural values also suggest different socialization patterns (i.e., teaching modes, reward systems, teacher/learner relationships). The research seems to indicate that Mexican American children are more relaxed in cooperative settings, exhibit a greater desire to interact with others, and are more sensitive to human needs. For example, when Mexican American children are asked to write they tend to dictate lengthier stories with more charac-

ters than their Anglo counterparts. They also ascribe to story characters attributes which reflect home values more closely. These socialization patterns result in differences in cognitive styles: ". . . Mexican American children are relatively more field dependent (while) Anglo-American children (are) more field independent . . ." (Castaneda and Ramirez, 1974, p. 79)

However, most instructional practices employed in the schools reflect the socialization patterns of mainstream children. That is, teachers use instructional practices that place a high value on individual achievement, competition, and intrinsic motivation. Hence, Mexican American children who are unfamiliar with mainstream culture are at a disadvantage when they enter school. This disadvantage becomes more acute when they are assigned to classroom teachers who exhibit an indifference or dislike for the culturally different child.

Fortunately, not all instructional practices used in the schools reflect mainstream culture. The language experience approach to reading appears to match the socialization patterns of the field sensitive learner. It is a particular approach to the teaching of reading that seems to be effective with young Mexican American learners.

The Language Experience Approach

The essence of the language experience approach is that speaking, writing, and reading are interrelated. What we say we can write, and what we write we can read. Children, encouraged to contribute words and phrases from their experiential background to the reading and writing process, become aware that

The essence of the language experience approach is that speaking, writing and reading are interrelated.

using language is a major part of learning to read. In a language experience lesson on "Games", for example, the reading teacher may ask the children what games they enjoy playing. The children may comment by offering ideas in the form of sentences, phrases, or words. The teacher writes down the ideas as the children suggest them, not correcting their language. After everyone has had an opportunity to contribute to the writing, the teacher reads the children's comments, pointing to the text to encourage the children to follow and to read along.

The language experience approach, by viewing speaking, writing, and reading as an interrelated process, fosters a learning environment where acceptance rather than correction is the major goal in the learning process. According to language experience teachers, acceptance of the child's home language and present facility in the English language insures the integrity of the child's home language and encourages greater facility with English. Further, an accepting environment emphasizes young children experiencing success. It implies that what children contribute is valuable and helpful to them and their peers in becoming proficient English speak-

ers, writers, and readers. The emphasis on success in school also helps children gain confidence, raises their self-esteem, and increases self-motivation.

The language experience approach seems most appropriate for Mexican American learners. The notion of acceptance rather than correction reinforces many of the group's core values. The acceptance of the home language and present facility in the English language suggest that what is learned at home is valuable and worthwhile. Second, the emphasis on creating stories gives the children an opportunity to volunteer story themes and ascribe qualities to characters that are important to them. Story themes may focus on the home, the family, the neighborhood; story characters may reflect those qualities that are valued in the Mexican American culture. Language experience teachers also reinforce Mexican American core values by employing a cooperative approach to learning. Group oriented tasks provide the children the opportunity to accept, value, and use each other's contributions. When writing stories and attributing certain qualities to story characters, the children can volunteer suggestions and gain peer reinforcement.

ment as other children comment on the qualities of an ideal character.

Mexican American core values are also reinforced by the teacher's careful selection of tradebooks to be read to the children. Tradebooks that focus on basic reading techniques (e.g. repetition, patterned sentences) are important, but so are texts that reflect the children's cultural heritage. *Fiesta* (1978), *Tortillitas Para Mama* (1981), *Cuando Me Enoja . . . (When I Become Angry . . .)* (1976), *The Lady of Guadalupe* (1980), and *Tigers and Opossums: Animal Legends* (1984) are tradebooks that are particularly interesting to young Mexican American learners.

The Language Experience Approach and the Computer

An instructional tool gaining greater acceptance and use by language experience teachers is the computer. It is particularly effective with learners who are "turned off" by traditional instructional materials, typically the culturally different learner. Children enjoy the computer for its "newness". Every time a new piece of software is introduced or a new idea for using available software is suggested, the computer takes on a "newness" which seems to motivate learners. For example, in a pilot word processing program with sixth-grade pupils, researchers found that children described themselves as "curious" and "excited" when using the word processor. According to Palmer, Dowd, and James (1984), motivation for almost any learning activity is fairly well-established when children indicate interest in a task.

Aside from having the appeal of something new, the computer is an

effective tool because it can be used to reinforce Mexican American cultural values. Pupils who collaborate in using the computer often teach each other. Contrary to fears that the computer would isolate children, there is more evidence of cooperation, and often computer-oriented group work may actually provide a positive socializing experience. The Bank Street Writer (1984) is quite effective for pupil-dictated language experience stories typed by the teacher or the children. Learners can type their own stories as they work in pairs and have their peers serve as tutors for spelling, punctuation, and capitalization. Another program that is especially useful for younger pupils is Kidwriter (1984). Kidwriter allows children to choose the setting and characters for their story. Once the setting and characters appear at the top of the monitor, the children can write a paragraph or story at the bottom part of the screen. By working together, children can pool their ideas and at the same time, address spelling and punctuation. When the story is completed, the children can save it to re-read the next time they use the computer. This repetitiveness helps reinforce new vocabulary.

Conclusion

Recent educational statistics reveal that schools fall far short of meeting the educational needs of Mexican American learners. National population projections and recent immigration patterns indicate that the proportion of Mexican Americans entering the schools will continue to increase. Data are available to suggest that programs aimed at "changing the child" are not successful with Mexican American chil-

dren. Educators should reflect on these facts, consider deviating from their customary practices, and examine ideologies and instructional methods that focus on accepting the total child. The language experience approach incorporates the language and thinking of the learners as a foundation for reading instruction. It is an approach particularly effective with Mexican American learners. Reading teachers and educators in general should view the language experience approach as a legitimate instructional strategy to teach targeted populations how to be effective readers, writers, and speakers of English.

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Valid And Reliable Performance Indicators

Every year Lutheran school principals consider the problem of how to move from global goals to performance requirements for teachers as they work with pupils. (Boards of Christian Education are interested in this matter because it relates closely to pupil achievement.) The *connectors* are usually difficult to discern. Determining them is a process that is more like an art than a science. It is more like making specific daily decisions about actions you might or should take after reading your horoscope in the daily paper. Such astrological offerings are global enough to encompass almost anything or everything.)

For the Lutheran school to be effective, the people in them must be able to translate organizational goals into work tasks. Once the faculty or board adopts global statements in any form, the demand for translation is immediate (for the teacher). Such statements may indicate the results that are desired. Here are examples:

1. Pupils will learn the essential basic skills.
2. Pupils will acquire the necessary knowledge and attitudes.
3. Pupils will come to appreciate the role of the fine arts in improving the quality of life.

Other statements should be developed regarding the *processes* that should be going on within the school. Consider statements such as these:

1. The school (and/or parish/association) will use the best possible financial management practices to optimize Christian stewardship.
2. The principal, teachers, and board will take steps to attain a balanced curriculum to optimize a comprehensive program of Christian education.
3. The school will use practices that ensure the consistent growth and development of the total parish/association/organization and professional staff members.

The principal, with the assistance of the teachers, is faced with the problem of translating such general aspirations into

specific tasks to be done. The development of a performance indicator creates a kind of "middle ground" between a goal and a performance objective.

Since an educational goal is a kind of non-time-bound global statement of intent (either stated as a work result or as a process), a performance indicator begins to define more precisely what is meant. For example, regarding the general statement, "Pupils will learn the basic skills", some performance indicators might be these:

1. Pupils will acquire the communication skills through reading, writing, speaking, and listening.
2. Pupils will acquire the necessary computation skills through the use of microcomputers.
3. Pupils will learn to think logically through problem-solving exercises.

The *validity* of a performance indicator is determined by consensual techniques, from poll taking to "Q" sort techniques. In essence, the approach is asking those who set goals, "Is this what you mean?"

The *reliability* of a performance indicator is a determination that the measurement of it represents consistent attainment of the goal and that it is internally consistent. Reliability takes into account measurement itself and a goal or sub-part thereof. It is an acceptance that the data gathered will stand for a representation of the consistent attainment (or lack thereof) of the goal.

If the faculty or board adopted the "basic skill" goal cited above, it would then have to agree that reading is a valid performance indicator of learning a basic skill. For example, reading will be allowed to be a representation of the goal. A reading test (or some other means of assessment) would have to be acceptable as evidence of learning to read. Such data would have to be gathered each year and related to the goal. A standardized achievement test may be adopted as the basis for determining whether the goal was met. Using it as a basis for judgment is based on technical information it has received from the administrator, and whether it is a consistent measurement of reading. The latter considerations are those of reliability.

Lutheran schools generally have good reputations for academic achievement. Those which excel have principals and teachers who take this kind of careful, logical, and systematic approach to goal and objective setting and then follow with assessment methods that affirm or reject performance indicators. Take the high road, set a good example, and practice your craft with professional integrity — God's young people will be the winners!

R. Allan Zimmer

Whither Adult Religious Education?

By Ewald Kane

A recent synodical report stated that 20 percent of our adults were involved in formal Bible study during 1985. This statistic represents an all-time high figure for the Lutheran Church — Missouri Synod. Strong involvement in Christian day schools and considerable attention to programs for youth receive much higher emphasis. It appears that the vast majority of our adult membership does not hold formal Bible study, and possibly other forms of adult education, in such high personal regard.

What is the concern for adult education in our church? Why don't more people get involved? What are the needs? This topic is one of which we have heard little. The apparent increasing number of adults in our society may already have caused some shifting in educational priorities. Our church is not immune to the lengthening lifespan and graying of our population. The report presented here is an indication of a new emphasis which is beginning to take place among our people and in our congregations.

"Adult education in our church will continue to be a low priority until our people see the personal benefits of study and their responsibility for it." "Congregations must develop a coordinated total parish education program and include comprehensive planning for adult education." These

two items topped the list of 168 concerns about adult education gleaned from a recent survey in the Ohio District.

In the fall of 1985 we conducted the first comprehensive investigation of its type in the Synod. The extensive study surveyed 99 persons of the 120 that had been invited to participate. Included were 37 selected church officials: synodical and district executives, seminary and college instructors and administrators, and district presidents. A second group included 29 parish pastors and four directors of education. This selected sample, all members of the Ohio District, represented various parish locations, congregational sizes, and ages of respondents. The third group consisted of 29 laypersons, each selected by one of the representative pastors or DCE's as "a person in your congregation who is involved in the adult education program and has general knowledge of what is happening in the congregation." Of the eleven female respondents, all except one female professor were laypeople. The purpose of the study was to determine present and future concerns of officials, pastors, and people with existing efforts, and their concerns about the future of adult education in the church.

The initial letter and Round I form asked respondents to list examples

Our church is not immune to the lengthening lifespan and graying of our population.

of religious adult education in their congregations. This procedure provided information on how those in the three groups understood the term "religious adult education" and also initiated respondents' thinking about this subject as they were ready to list present and future concerns about religious adult education in the church. Officials listed 107 examples, pastors and DCE's provided 98 responses, and laypersons listed 46. A clear pattern was evident from the 251 examples generated. In brief, laypersons stressed Bible study and service projects; pastors emphasized Bible study and leadership training together with support groups and counselling. Officials included these emphases, but added retreats, marriage enrichment programs, and many offerings of a family life education nature. One respondent looked at the total concept of religious adult education when he wrote, "Every issue or question the Christian adult confronts while attempting to communicate the Gospel of Christ becomes an adult education opportunity."

A modified Delphi Technique process was employed on the form by requesting participants to list present and future concerns about their congregations' efforts in adult education. Respondents submitted a total of 355 comments on present concerns and 270 as future concerns.

Categories were then established from the comments, ten for the "present" listing and ten for the "future" compilation. Each comment was then placed into the category most nearly related to its substance. Comments containing similar statements were placed together, and one representative comment was formulated as the final item for that category. Categories had from five to ten items. The two composite category title listings:

Composite of Present Concerns Categories (including number of items in each)

Teachers — 8
Congregational view of Adult Education — 10
Curriculum — 10
Participants — 8
Adults in the Congregation — 10
Instruction — 10
Learning — 7
Administration — 7
Scheduling — 6
Technology — 5

Composite of Future Concerns Categories (including number of items in each)

Leadership — 9
Attitudes — 8
Planning — 10
Learning Styles — 7
Resources — 10
Congregational Concerns — 10

APPENDIX A

Scheduling

- ☐ We need more opportunities for adult education in addition to formal classes.
- ☐ Schedules should be planned after considering the needs of people. Classes held only on Sunday morning are too restrictive. A variety during the week is necessary.
- ☐ People need a greater variety of topics offered. Therefore, more course offerings should be available to them.
- ☐ Due to their unique situations many members need special classes, some at special times (new members, parents of young children, singles, divorced, young marrieds, working mothers, indepth studies, elderly, solo parents, spiritual gifts, specific problems, etc.).
- ☐ We should remember that some individuals do not want large group settings but prefer small groups. Some only desire individual learning experiences and personal study.
- ☐ The same people come to everything. Expanding our various classes and programs may cause more to participate.

Instruction

- ☐ Generally, there is a failure to involve the participants significantly in the process of learning. The leader talks and the learners listen.
- ☐ Bible study is not interesting and meaningful. In order to maintain interest levels there is a constant need for creative ways of teaching.
- ☐ Study groups should emphasize relationship building, sharing experiences, and regard for different learning styles, all the while focusing on spiritual growth.
- ☐ Participants must constantly be stimulated to see the Bible as the living Word.
- ☐ Classes should be more evangelistic in nature for knowledge of itself does not produce fruit.
- ☐ Most sermons presume all listeners are Christians.
- ☐ Parents are not taught the basics of how to be Christian parents. The result is that they do not teach their children as they should.
- ☐ There is no intergenerational focus in our classes.
- ☐ We should be more concerned that fellowship activities center around the Word.
- ☐ Our instruction presumes that most participants are at the same level of faith and we have difficulty blending new Christians and long-time members in Bible study.

Teaching Styles — 7

Emphases — 10

Programs — 9

Mechanics — 7

Composite category title listings and the order of the categories on the respondents' forms were presented in random order and both were different from those listed above.

The Round II mailing asked respondents to prioritize their top three concerns in priority in each of the twenty categories (Appendix A) as well as to establish a composite priority of category titles for each of the two present and future sections. All returned choices were weighted and the results for each of the twenty categories and two composites were

Appendix B

CATEGORY: COMPOSITE

ITEMS	Total Responses				Number of "1's"				Weighted Value				Rank
	Officials	Pastors	Laypersons	Totals	Officials	Pastors	Laypersons	Totals	Officials	Pastors	Laypersons	Totals	
Teachers	22	17	19	58	9	11	9	29	46	43	46	135	1
Congregational Views	23	17	14	54	14	8	8	30	58	40	33	131	2
Scheduling	2	6	2	10	0	1	0	1	3	9	4	16	9
Participants	14	13	7	34	5	2	4	11	28	21	17	66	4
Instruction	14	8	7	29	3	2	0	5	23	14	7	44	6
Administration	7	3	6	16	1	1	0	2	12	6	11	29	8
Technology	0	3	0	3	0	0	0	0	0	3	0	3	10
Learning	6	6	8	20	2	3	3	8	13	13	14	40	7
Adults	8	7	6	21	2	3	2	7	17	16	12	45	5
Curriculum	15	19	18	52	1	2	3	6	22	32	30	84	3

PRESENT CONCERNS

entered on charts (Appendix B). This procedure made for easy identification by comparisons of each item in a category, the number of responses by each group, the number of first choices by groups, the weighted values by groups for each item, and the ranking of each item in the category.

Each category was then analyzed by listing the top three responses of the three groups, an interpretation of the respondents' selections, and commentary on the overall responses. This was followed by recommendations for bringing about need-

ed changes at the appropriate levels (congregation, district, or the Synod).

Appendix C provides the analysis for one of the twenty categorical and two composite interpretations. This material on the category of "Instruction" can be compared with Appendix A, the original Round II ranking sample for this category and Appendix B, the charted information on "Instruction." Because space in a brief article is limited, only one example (from the total of 22) appears here.

CATEGORY: INSTRUCTION

ITEMS	Total Responses				Number of "1's"				Weighted Value				Rank
	Officials	Pastors	Laypersons	Totals	Officials	Pastors	Laypersons	Totals	Officials	Pastors	Laypersons	Totals	
Generally	31	18	12	61	15	8	6	29	70	37	27	134	2
Bible	10	6	2	18	3	1	0	4	20	13	3	36	5
Study	29	18	16	63	11	10	9	30	59	42	39	140	1
Participants	7	16	14	37	1	9	4	14	11	39	26	76	4
Classes	1	6	8	15	1	2	2	5	3	12	15	30	7
Most	0	1	1	2	0	0	0	0	0	2	2	4	10
Parents	6	5	10	21	0	0	2	2	10	6	16	32	6
There	2	3	3	8	0	0	0	0	2	3	4	9	9
We	1	3	5	9	0	1	1	2	2	6	8	16	8
Our	24	18	10	52	6	2	3	11	45	32	22	99	3

PRESENT CONCERNS

The categories in present concerns which elicited the three highest selections by the respondents were the following:

1. Teachers
2. Congregational Views of Adult Education
3. Curriculum

Individual items in present concerns scoring highest, in order, were the following:

1. If adult education is to be successful and participation increased, we need to motivate our people

to see the personal benefits of study and their responsibility for involvement. (Congregational View of Adult Education)

2. Learning should be exciting and generate enthusiasm. This will help to involve others in religious adult learning experiences. (Learning)

3. Study groups should emphasize relationship building, group discussion, and regard for different learning styles, all the while focusing on spiritual growth. (Instruction)

4. There is little long-range planning to develop programs and mater-

Appendix C

CATEGORY: INSTRUCTION

- 1. Study groups should emphasize relationship building, sharing, and regard for different learning styles, all the while focusing on spiritual growth.*
- 2. Generally, there is a failure to involve the participants significantly in the process of learning. The leader talks and the learners listen.*
- 3. Our instruction presumes that most participants are at the same level of faith and we have difficulty blending new Christians and long-time members in Bible study.*

Interpretation

Pastors and laypersons selected the top-ranked item as their first choice while it was second for officials. Officials chose the second-ranked item as their first choice. Laypersons chose the second-ranked item as their second choice but pastors chose it only as their third. Regardless, all chose the top two items fairly high. The third item was a strong concern for all groups.

Comments

The teaching aspect must continue to focus on the spiritual growth of the people. Different learning styles must be provided for in the teaching process. Generally, involvement of the learner is a strong concern, more by the officials than others. A vital concern is that we become sensitive to the level of faith and knowledge of new Christians.

Recommendations

1. Adult teachers should be trained to provide varying teaching styles to match a variety of learning styles.
2. Involvement of adults in their learning is basic to adult instruction.
3. Congregations would do well in providing study sessions exclusively for new members.
4. Producers of material should make provision for new members' needs.

ials that are crucial to a changing society. There is no master plan or coordination, and too much fragmentation. (Administration)

5. Adult education is an option to most, for outside interests often win out over church commitments. (Participants)

The categories in future concerns which scored in the three highest positions were the following:

1. Leadership
2. Attitudes
3. Planning

Individual items in future concerns scoring highest, in order, were the following:

1. The small involvement and low priority for adult education calls for a coordinated, total, parish education program as well as comprehensive planning for adult education in all parish programs. (Planning)

2. Trained and skilled leaders will continue to be an enormous need. (Leadership)

3. Family life education will need high priority; coordinating effective adult education with total family nurture will be a necessity. (Programs)

4. People will still lack an understanding of the disciplined life. Every member must be seen as a minister. (Attitudes)

5. The competition for our time and interest from forces outside the church will be fierce. Society will continue to disrupt the family unit. (Congregational Concerns)

The three groups made remarkably similar choices as they selected the top three rankings for all categories and composites in both sections. Results of the study indicated that laypersons were slightly more consistent than officials and

pastors in selecting total items for present concerns that were agreed upon by all groups. Officials scored higher than the other groups in future concerns. In both instances pastors scored second or tied for second place.

Those using this study to effect change or plan for programs in adult education have several options to pursue. They include these:

- a) Study the analysis of each category or the six scoring highest in order;
- b) Select specific categories of interest for discussion of individual items;
- c) Work with the ten individual items scoring highest in order in both sections;
- d) Locate only those items that are of special interest.

Regardless of the approach, "baseline data" is now available for use as a starting point to bring about new emphases in religious adult education.

Future research might study definitions, interpretations, and concepts of "religious adult education" both in congregational activities and in the lives of individual Christians. Unfortunately, the traditional understanding of adult education, that of formal study in classes, seems to prevail.

**Delphi may be characterized as a method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with a complex problem.*

The Delphi Method: Techniques and Applications, Harold A. Linstone and Murray Turoff (eds.), Reading, Mass.: Addison-Wesley, 1975, p. 3.

Early Teacherhood Development

January 28, 1987

Hello Friends! This letter brings warm greetings



from Frigid Michigan!

As the winter doldrums move



in I thought I'd try to cheer myself up and try to do the same for

you! So everybody say, "Yeah Winter!"





As time passes both teacher and children continue to grow in wisdom and stature! The things my people say and do never

cease to delight





and amaze me!




During the Thanksgiving season we talked about what a
corn o' corn? corn o' cob?  corn o' horn? 


corn o' cope? corn o' can?  corn o' something!?!

You know, a horn of plenty!  Cornucopia just
wouldn't come to the tips of their tongues. One of the turkey
drawings for the season also included a case of turkey

pox  !

From there we moved into December and the *Advil* season!

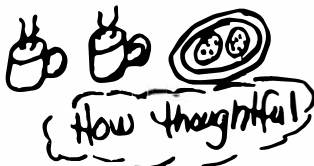
During this time we learned about "Snackarias" the father of
John the Baptist. The Wise Men followed  the Star of

John  or the south star to find baby Jesus. With
them they brought Murder



oops, I mean myrrh!

Then we had a discussion where the suggestion was made that
families should leave two cookies and two hot chocolates



out on Christmas Eve. One for Santa and one for Jesus!

One day we learned the word Yaweh. I told them they should go home and tell their parents that “Yaweh loves you”. I said their parents would be so impressed to find out they knew the word “yaweh,” which is a Hebrew word. So as we were getting ready to go home I asked them what they were going to say to their parents. Yaweh came out Yattoo, YaYa, Yamah, Yamahah, Yamay and YaMee. Finally, I told them “Yaweh” and I sent them out the door chanting

Yaweh Yaweh Yaweh yaweh yaweh yaweh!

Well, with December also came winter and with winter comes



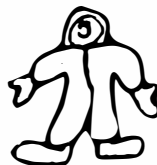
snow and boots



and hats.



Before the snow suits came out



in

full force the children would play in the snow and come in full of

snow. This snow soon melted



once they were

inside. The result was their socks and jeans were soaping

wet!



These first graders also have a real

flare for winter fashion. Vogue should take notice! One little

girl wears her royal blue coat with the hood up and tightly tied

under her chin. Then she sports her very purple and very furry

ear muffs *over* her hood.



She is rather a

trendsetter. Countless first graders have “moldable” feet or

something. I’ve lost count of the boot toes I’ve seen pointing

out.



It just doesn’t matter!

Just a few days ago one boy suddenly remembered a TV

show he had seen. He blurted out the story of how once these

people took these jewels and molded them together into a

moose





then there was a flash of light




and something was

carved into some stones! Well, one of his fellow classmates

knew immediately that those were the ten *Commandos*!

Today we talked briefly about communion. I asked if any of them knew what we received with the bread and wine. One young scholar raised his hand and replied  I think they always say something about the blood and skin of Jesus. Ah yes, a future pastor, I'm sure! 

Lately my children have been very loving. 

However, I think it is putting all of us in danger! They love to all come running up to hug me at the same time from all directions. Well, the enthusiasm of 22 first graders is not easy to contain! They push and they wiggle and we've come close to toppling over!

The way I figure it — I



could be crushed by them

or they could be flattened

by me!



Most people don't realize all the

dangers involved in teaching!

During warmer weather I used to jump rope with the girls. One day I happened to be wearing my black tweed suit and black patent leather pumps (very professional) when they asked me to jump with them. Without hesitation I said sure!




I'm sure it was quite a sight! But the most amazing thing was I didn't even hurt myself!

Think for a moment of Angel food cake. You would all probably agree it is very fluffy, right? What would you compare it to? One first grader told me today it was as fluffy as a trampoline!



Think about it!

One thing I've learned is that no matter how mature a first grader may act he/she is still a 6 or 7 year old inside! I have one first grader who is normally very quiet and very much in control of herself (unlike many of my others ). To me she seems older. But one day she showed her true colors. She came up to me after recess and pulled her skirt up to her waist! My first thought was, "Her underwear got ripped and she wants

me to fix them.



Oh, brother!"



But

then she pulled one side down



to show me a huge

scrape on her hip she had gotten while sledding! After all my

fears I was relieved that was the end of the story!

During the winter months the state of Michigan uses salt liberally on the roads. One well-informed child informed me recently that they could no longer use salt on the roads because the water was becoming too salty.



In all his 6 year old wisdom he suggested maybe they could add flouride so the water wouldn't be so salty!



My poor pupils have problems, problems, problems! One girl's sister "walk sleeps". Another exclaimed, "I'm broken!"



as we were playing store with our play money.

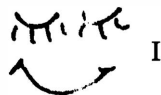


We just finished our second marking period. I'm getting more used to the idea of being a "real" teacher



but it's hard to believe the year is already half over!

I really must rush off. I need my beauty rest.



hope all is well with you, my dear friends! May the warmth of

God's Love fill you from within



during these cold

winter days!



xoxo Deb

Debra Krenke teaches at St. Lorenz Lutheran School, Frankenmuth, Michigan. She is a graduate of Concordia College, (River Forest).

SO THEY SAID

- Education is what's left over when you subtract what you've forgotten from what you learned.—Able Quips, Quote
- The most powerful single thing you can do to have influence over others is to smile at them.—Quote
- The most beautiful experience you can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. If you do not know it and can no longer wonder, no longer marvel, you are as good as dead, and your eyes are dimmed.—Albert Einstein
- There is no exercise better for the heart than reaching down and lifting people up.—John Andrew Holmer, Quote
- Do not look back. It will neither give you back the past nor satisfy your daydreams. Your duty, your reward, your destiny are here and now.—Dag Hammarskjold, Quote
- The smallest deed is better than the grandest intention.—Herb True, Quote
- Most folk's accomplishments were inspired by being needed by somebody.—Frank Clark, Quote
- Profanity to a conversation is like dirty fingernails to a hand.—Able Quips, Quote
- Beauty is skin deep. But it's charitable to remember that often homeliness is too.—Able Quips, Quote
- Want to avoid that rundown feeling? Cross only with the light.—Able Quips, Quote

All-Day Kindergarten: Benefit or Liability?

By Gayle Mindes

Many variables influence the successful early childhood experience: social context, program philosophy, parent values and perceptions, teacher training, and the nature of the curriculum offered. In attempting to understand the controversy surrounding all-day kindergarten, each of these variables comes into play as part of the discussion. The issues to be explored here include child development theories in today's society, potential benefits to children in an all-day experience, disadvantages of the all-day kindergarten program, and guidelines for the development of a good experience.

Current Theories Of Child Development

Several theories attempt to describe what it means to grow up in our society today. Children of today "know more, are freer and grow up more rapidly" than their predecessors. (Zimiles, 1985) This is caused by the influence of television, the change in the nature of the family, and the shift to a value system which emphasizes self-actualization. This smarter, more sophisticated child spends more time in group care at a younger age. Part of the reason for this is the decline in availability of an extended family to assist in child care, and the rise in the number of women who work for economic or professional fulfillment.

Thus, the theories of today attempt to account for the changed nature of childhood while planning to support maximum growth. One of the things we know is that while both society and the nature of the childhood experience are changing, the way in which children learn is not changing. Young children learn by doing. Through interaction with the things, people, and materials of their environment, children develop understandings of the nature of the world and their role in it. To the extent that children are in group care situations, their experiences are influenced in quality by the kind of experience provided: custodial, developmental, or formal instructional (Elkind). When one addresses the question of all-day kindergarten, one of the issues is this: If the child is in a half-day kindergarten, where does he spend the other half day? If it is in another group care situation, it may be more desirable to have an all-day kindergarten. This would minimize the number of necessary transitions between groups for the young child. In describing the benefits of all-day kindergarten for his community, Superintendent Campbell (1985) cited statistics which indicated that many children in the Evanston community were involved in before-school care, kindergarten, and after-school care. Before the school sponsored such programs, an individual child might be forced to adjust to the

environmental and stylistic demands of three different caretakers besides his parents. So all-day kindergarten provides an opportunity for more consistent nurturing in one setting. Such a program offers the potential for a better experience in contrast to the uncertain quality of some day care arrangement. Moreover, a faster growing child may be more ready for the stimulation and interaction provided in an all-day kindergarten experience, particularly when the alternative may be all-afternoon television.

In summary, current child development theory does not directly address the role of all-day kindergarten. However, through the kindergarten, some important opportunities can be provided that will stimulate children and provide consistent, nurturing care for them. On the other hand, the nature of the kindergarten is crucial. If it emphasizes developmental experiences it may be beneficial; if it emphasizes instruction the experience is a liability.

Benefits to Children in All-Day Kindergarten

Child development theory supports the notion that five-year-old children can handle the experience of a developmentally appropriate all-day kindergarten. Theory suggests that the experience may be

beneficial for children who spend whole days away from home or half days in front of a television set. Research demonstrates that whole-day kindergarten also has academic and enrichment benefits. A study by Gullo, Bersani, Bayless & Clements (1985), made a statewide comparison of children in three settings: half-day, alternate all-day, and all-day every day. The Children in the all-day every day setting showed significantly higher academic achievement scores. Other studies which show academic benefit for all-day kindergarten are reviewed by the Illinois State Board of Education (1985) in a summary of research prepared for the legislature when the issue of all-day kindergarten was considered in Illinois. New York City schools cite preliminary evidence of improved attendance since shifting to all-day kindergarten. (Fiske, 1986) In addition, New York schools note improved English skills in children of limited English proficiency. Little longitudinal evidence is available at this point with the exception of a study by Humphrey (1983) which followed children to 4th grade and showed that they had sustained the gains begun in all-day kindergarten.

Benefits other than academic are more difficult for research to document. To date, empirical evidence does not support the notion that social benefits accrue to those attending an all-day kindergarten. At

best, the evidence shows no difference on measures of social adjustment between those in all-day or half-day kindergartens. However, this may be more a matter of the measures that are available than the absence of benefit. Such measures totally ignore the clinical and professional evidence cited by teachers who experience the greater relaxation of the whole day approach to kindergarten and the increased capacity to adjust experiences to individual children.

Teachers who prefer all-day kindergartens (Narron, 1981) cite the opportunity to develop better understanding of individual children and increased ability to individualize educational experiences. Other advantages mentioned by teachers include opportunities for uninterrupted learning and development of social relationships. The pace of the all-day kindergarten may be less frenetic and thus offer opportunities for experiences not possible in a shorter day. (Herman 1984).

In summary, all-day kindergarten provides both academic enrichment and enhanced achievement. In addition, it may provide increased social skills as well as reduced stress for teachers and pupils rushing through the two-and-one-half hour half-day.

Disadvantages of All-Day Programs

All of the potential advantages of the all-day kindergarten can be negated by the nature of the experience offered. Current theories of child development tell us that children are active learners. They need an opportunity to act upon the materials in their environment and to discuss their understanding with teachers, parents, and peers. A kindergarten program that provides

inappropriate developmental experiences has the potential not only to undo benefits but also to cause harm to children. The harmful curriculum is that which is driven by emphasis on formal instruction for five-year-olds to the exclusion of open-ended exploratory opportunities for young children.

In recent years there has been a tendency to consider the kindergarten curriculum as part of the primary curriculum. (Spodek, 1982) The effect upon the kindergarten has been an increasingly academic curriculum; i.e., workbooks have replaced play time. This has happened in spite of the best judgment of kindergarten teachers. A 1985 Nebraska Fact Sheet stated that 77.3 percent of kindergarten teachers would like to change their curriculum to more age-appropriate activities.

Formal reading instruction is not in the best interest of young children. Young children need "opportunities to express orally, graphically, and dramatically their feelings and responses to experiences. Opportunities to interpret the language of others whether it is written, spoken, or nonverbal." (Reading and Pre-First Grade, 1985).

The negative effects of these inappropriate curricular demands include screening children out of kindergarten who meet the age requirements, but are not ready according to a measure which may be a measure of achievement rather than a legitimate screening instrument. (Meisels, 1986). Further effects include increased incidence of failure, the rise of developmental first grades to compensate failing boys (usually) and increased incidence of failure, the rise of developmental first grades to compensate failing boys (usually) and increased

incidence of referral for special education services.

This state of affairs has arisen for many complex reasons. In part, educators seeking to improve pupil achievement have developed plans without fully understanding the nature of young children and their learning styles. A large percentage of principals have never taught below the fourth grade. (ISBE, 1985) Curriculum committees frequently make adoptions K-8 or 12 without involving the kindergarten teacher. Teachers serving in kindergarten classrooms may or may not have had special training in early childhood education. Their training may have prepared them for teaching children who have the capacity to tackle academic tasks with the appropriate degree of motor, cognitive, and social/emotional skills rather than to provide educational experiences for young children that are experience based and thus capitalize on the young child's active learning style.

The academic curriculum is pushed forward by parents who are eager to insure early success for their child. Academics represent schools as they know it. Thus, added to administrative demands, kindergarten teachers must withstand the pressures of parents to provide a developmentally appropriate curriculum.

An inappropriate kindergarten curriculum is a problem, no matter the length of the day. However, many of the arguments for all-day kindergarten come from those who say, "Now we will have time for more" in the kindergarten curriculum. If the all-day experience is going to contain more commercially-produced instructional programs, more formal reading and arithmetic instruction, then the liabilities out-

weigh any potential advantage that might occur.

Another disadvantage that is sometimes mentioned is that children become fatigued by the long day. In a developmentally appropriate experience that provides rest and leisure, this is not a problem. Research studies that have examined this question show that children are not significantly affected. (Illinois State Board of Education, 1985)

The cost of the program is another variable that is viewed as a disadvantage of all-day kindergarten. The cost of compensating teachers and assistant teachers is the major factor in this argument. Increased state aid for publicly-supported programs has helped to mitigate this factor.

Appropriate Educational Goals For Full-Day Kindergarten

When planning a curriculum for children, one of the first considerations is the nature of the learner. Kindergarteners fall within the developmental age and stage range that are described as the early childhood years. These are the years beyond the dependency stage of infancy, where learning is largely characterized as sensorimotor. Toddlers learn of the outer world through play with small toys and through interaction with familiar family figures and caretakers. The early childhood years are those that come before the school age stage, when a youngster's focused learning drive causes him to be aggressive in seeking the knowledge of his society so that he may become a productive adult.

The kindergarten is physically active, energetic, curious, and well-coordinated. He has gained a measure of independence. The five-year-

old knows who he is and is aware of his role in the family and in the neighborhood. He plunges exuberantly into play with his peers. Talking is a source of playful exchange as well as a method for communicating needs and ideas. (Aimen, 1983)

As one keeps the nature of the learner in mind, it becomes apparent that young children need a curriculum formulated to meet their unique needs. Young children need a developmentally-designed curriculum. The early childhood curriculum does not lend itself to "neat" divisions of subject matter. It is best organized around the child's natural interests.

The natural curiosity of young children leads them to explore the world around them. This exploration forms the foundation for science and, at a later stage of development, for other subjects. For example, observation of leaves, animals, sand, and other natural phenomena leads the child to develop a formal hypothesis testing. "I wonder what will happen if, . . . ?" "What is that?" "Why does it?" This process of experiencing, questioning, and problem solving facilitates flexible thinking as well as the skill of seeking answers. (Prairie, 1983)

To form mathematical foundations, children need to play with material that allows them to begin to make relationships. When they play with and use materials for quantification that are meaningful to them, young children can think in terms that make sense to them. Situations that stimulate this kind of thinking include snacktime and block time. Counting crackers for snacks, stacking and ordering blocks, and judging the space on a bench are all activities that involve mathematical and logical thinking. Such activities are

meaningful to young children and form the foundation for later formal instruction. This kind of thinking is best learned when it occurs in the social context of peers and teachers working together on projects and activities. (Olenick, 1983)

Practice in scribbling, labeling, and using phonetic or non-phonetic writing leads to conventional writing, just as practice in "reading" from the pictures of storybooks, including "memorizing" the text, leads to conventional reading. Children talk about their own experiences at home and in school and later learn to symbolize these impressions and expressions of their understanding pictorially. (Sulzby, 1984) Social learning occurs through the classroom celebration of holidays and routines as well as through informal interaction with peers and teachers.

Where is the teacher while the child is exploring?

The teacher in this kind of setting is actively engaged in providing new stimuli for exploration. In addition the teacher provides a model of the inquisitive nature and assists in the fine tuning of peer relationships. Teacher facilitation of growth occurs through the careful provision of opportunities for supervised, unstructured time, and the development of open-ended situations using props, materials, and games. Opportunities must be provided for small and large group interaction as well as opportunities to practice skills and learn new ones. In this way the child develops competencies from his own perspective. To summarize, the young learner is active, the learning process is adapted to the child's natural growth, and the teacher facilitates and manages. The teacher

presents enough content to make discovery exciting for the child, while using material familiar enough for the child to attach it to his experiences. In this way teaching becomes a cycle that is a process of assessment, presentation of material, evaluation, and planning. The child's natural growth, and the teacher facilitates and manages. The teacher presents enough content to make discovery exciting for the child, while using material familiar enough for the child to attach it to his experiences. In this way teaching becomes a cycle that is a process of assessment, presentation of material, evaluation, and planning. The child's role in this process is elaboration of his own experience. The teacher presents material to him; if he is ready, he uses it in his learning. This process orientation to curriculum is far different from the frequently practiced subject matter orientation of the present day school. There is a difference in helping the child to get smart and helping him to be "learned". The school has traditionally been concerned with the latter, and it measures its progress in terms of subject matter proficiency. Today's school is being asked to be more concerned with the former.

Does This Approach Leave Any Room for Academics?

An unfortunate dichotomy has been established between the developmental and the academic curriculum. To its critics, a developmental curriculum seems too passive, is one step removed from babysitting, and a waste of valuable time and resources for both teacher and child. The argument continues that using workbooks, pencils, group lessons

and desks is academic and will teach children sooner so they can learn more. Because our achievement measures are geared to such measurable goals as letter and number recognition, it seems at first glance that the academic curriculum may be better for children. However, the flaw in this line of reasoning is that young children neither think nor behave as adults. The workbook curriculum alone does not provide enough opportunities for the child to form his own understanding of concepts. It is not active enough to permit the child the valuable experience of reaching and interpreting in relationship to himself. The developmental curriculum is inherently academic; the form of learning is different. It focuses on conceptual development in an appropriate social context.

What Are the Educational Goals for an All-Day Kindergarten?

The curricular process outlined in the preceding is flexible enough to accommodate a wide variety of children from diverse backgrounds and those with various learning needs and styles. For the academically talented, opportunities for private reading or mathematical problem solving are possible. More elaborate science experiences and experiments can be included. For the less able child, opportunities for less demanding activities are possible. Not all children do the same thing all the time, so individualization is desirable and necessary in early childhood programs. It is far better to make a smaller Leggo structure than one's peers than to be unable to hold a pencil. Both the Leggo activity and the pencil activity lead the child the child to further fine motor

development. In a group project, a range of Leggo structures is not only possible, it is acceptable. Writing with a pencil is not a group activity and failure in the activity is clear to the child. Failing children have observed the use of pencils; they know right from wrong.

Conditions for an Effective Kindergarten Program

Communication With Parents

Early childhood programs have traditionally served two clients, the child and his parents. Parental involvement in education has been a central and enduring theme of early childhood educators. Parents have the right and responsibility to be involved in educational decision making. Communication should be regular, occurring daily, weekly and monthly to facilitate mutual working together on child needs. Communication should be reciprocal, accepting, and active. Teachers need to know a parent's expectations as well as provide and receive knowledge. Communication can be by phone, note, newsletter, conference, parent involvement in the classroom, or group meeting. It should be responsive to the situation of the child and his family.

Educators have the responsibility to interpret the goals of education to parents. Who else can describe to them what we are doing, why we are doing it, and how it leads to the development of academically competent children?

Conclusion

A whole day experience in kindergarten can be beneficial. Many children can profit from the stimula-

tion and are eager for it. All-day experiences foster development of children who otherwise may be forced to experience transitions from one child care arrangement to another.

All-day experiences can be a liability for children if they are exposed to an inappropriate curriculum. Concentration on workbooks, formal reading instruction, drill, and practice are inappropriate curricular activities for kindergarten. Such practices can lead to stress, and increased number of failures, and referral to special education.

Thus, whether all-day or not, the kindergarten curriculum should focus on learning by doing, with children actively manipulating materials and exchanging ideas with peers and teachers.

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Vouchers — Enjoying New Popularity

By John Herzog

Recent attention by federal officials, particularly by President Reagan and Education Secretary Bennett, has revived interest in the educational voucher as the preferred way to extend public assistance to private/parochial education. In addition, it introduces greater competition among schools and more freedom of choice by parents in educating children. Proponents of both vouchers and tuition tax credits claim a more open system would help address problems associated with the perceived public school monopoly in education.

In both of his presidential campaigns, President Reagan publicly advocated tuition tax credits as his "revisionist" proposal to address the nation's growing concerns about education. Former Secretary Bell's efforts highlighted those issues in "A Nation at Risk," and numerous other studies have followed with proposed avenues and alternatives for reform. However, recent initiatives by this administration have shifted to educational vouchers as part of the "cure" for the nation's "ailing" educational network.

A New Face For An Old Idea

The concept of educational vouchers was introduced by John Stuart Mill. In his classic work, *On Liberty* (1859), he builds a case for education

as a social responsibility. However, he avoids increasing government intervention by suggesting an educational voucher system. Mill undoubtedly favored a competitive system of choice between public and private education. "He believed this arrangement could assist poor families without creating the justification for state control of the curriculum. The relationship of government to private schools has been a continuing controversy in England as in this country." (*Educational Vouchers*)

If the government would make up its mind to require for every child a good education, it might save itself the trouble of providing one. It might leave to parents to obtain the education where and how they pleased, and content itself with helping to pay the school fees of the poorer classes of children, and defraying the entire school expenses of those who have no one else to pay for them.

The objections which are urged with reason against the state education do not apply to the enforcement of education by the state, but to the state taking upon itself to direct that education, which is a totally different thing. That the whole or any large part of this education of the people should be in state hands, I go as far as anyone in depreciating. All that has been said of the importance to

individuality of character, and diversity in opinions and modes of conduct, involves, as the same unspeakable importance, diversity of education. A general state education is a mere contrivance for molding people to be exactly like one another . . . An education established and controlled by the state should only exist, if exist at all, as one among many competing experiments, carried on for the purpose of example and stimulus to keep up a certain standard of excellence.

(*Educational Vouchers*, 1972)

Those eloquent words help to provide the basic rationale and underlying philosophy for educational vouchers and tuition tax credits. Both are proposed to offer further competition and public choice.

One must remember that the history of education in our nation is one of diversity. Parochial/private schools led the movement until universal and compulsory education gave rise to the public school system. The public system has used state and federal dollars to arrive at a position of prominence, perhaps even that of a monopoly. They now enroll 90 percent of the children and control the vast majority of resources.

This dramatic rise of the public system has led to increasing debate about the merits of a public school

monopoly. John Lindelow summarized the issue in his introduction to *Educational Vouchers*, a 1980 ERIC Research Document written for the NASSP.

Most simply, education vouchers are certificates that the government would issue to parents, parents would give to the schools of their choice, and the schools would return to the government for cash. The results of a voucher system, so the theory goes, would be the end of the stagnant monopoly of public education and the creation of a competitive and creative system for the delivery of education. Competition among schools for students would improve the overall quality of education and families would have a range of schools to choose from.

This is the gist of the classical voucher theory that has been propounded since the eighteenth century by a variety of capitalist philosophers, most recently by Milton Friedman. For the past fifteen to twenty years, however, liberal social reformers have been promoting voucher systems as a means of equalizing educational opportunity, reforming school finance, facilitating desegregation, and improving education for low-income and minority children.

(*Educational Vouchers*, 1980)

Lindelow goes further to explain the greatest impetus for voucher proposals. He refers to it as consumer sovereignty, a concept that incorporates a demand for choice, quality, accountability, and consumer information from education. (*Educational Vouchers*, 1980) According to Clinchy and Cody,

Having performed the miracle of mass education, we are now confronted with the results of our labors: an adult population of parents who are knowledgeable, questioning, and resistive. Increasingly, they reject the autocratic operations of the system as being impossibly rigid, thoroughly undemocratic, and quite unable to respond to the diverse but legitimate demands that parents are making on behalf of themselves and their children.

Clinchy and Cody go further to explain a school system which of necessity became increasingly standardized after 1850 to accomplish the most massive system of formal education ever attempted in the history of man. Finding themselves in a system that gives little diversity or choice, parents are now clamoring for a change. The more standardized and uniform the less choice and diversity it offers, the more parents will support such radical reform ideas as vouchers and tuition tax credits.

(*Educational Vouchers*, 1980)

Recent Models; Current Initiatives

Confusion about educational vouchers arises because they have many shapes and purposes. Therefore one must carefully define a particular model if one is to comment about it intelligently. Many models tend to be general theories that have never been tested.

Four plans for educational vouchers will be presented in this section. The first was sketched by economist Milton Friedman as part of an extensive treatise on the importance of freedom in our society. He did not provide many details about his version of the voucher or about its implementation. He was primarily concerned with "the inefficiencies of the public schools, the advantages of a competitive system, and the values of freedom of choice for families selecting schools for their children." (*Educational Vouchers*, 1984) Friedman made his proposal in the 1950s.

In the late 1960s Christopher Jencks, a sociologist working under contract for the U.S. Office of Economic Opportunity, developed an experimental design to test the effects of a voucher system. His plan was formulated during a period of intense federal attention to poor and minority children. "Like Friedman, Jencks also considered competition among schools to be a remedy for the mediocre performance and unresponsiveness of the public school system His voucher proposal contains a strong emphasis on compensatory education."

(*Educational Vouchers*, 1984)

A decade later two lawyers in California proposed to reform the schools through a constitutional initiative for a state system of education vouchers in California. "The Coons/Sugarman initiative was designed to overhaul the state's school funding system. Their initiative stressed both the benefits of a competitive scheme and the inherent fairness of the voucher system in contrast to the uneven per-pupil funding system that existed in California."

(*Educational Vouchers*, 1984)

The details of these plans in part reflect these differing formats.

Friedman concentrates on a fundamental framework for his system and suggests many detailed provisions and guarantees. Coons and Sugarman fall in between these treatments. They are specific on critical elements of their proposed system and leave much of the balance up to the state legislature.

(*Educational Vouchers, 1984*)

The following chart is a comparison of these three prominent voucher models. (*Educational Vouchers, 1984*)

The most recent voucher initiative comes from the Chapter I Voucher bill. Called the Equity and Choice Act (Teach), it was introduced in November 1985 by Senator Orrin Hatch and Representative Pat Swin-dall. On February 28, 1986 hearings were held by the House Education and Labor Committee. At those hearings, Secretary Bennett and

aides debated the merits of the legislation. There was strong bipartisan skepticism because the bill as proposed does not require schools that accept vouchers to offer Chapter I programs. Secretary Bennett said some refinements in the bill would help; however, a voucher "limited to compensatory education services would be an improvement over what we have now." (*Cape Outlook, 1986*)

The Administration's Chapter I Voucher Plan is supported by the Council for American Private Education, which represents 75 percent of all private students.

CAPE believes that this plan has the potential for broadening educational access and opportunity among those who need it most, the poor and the educationally deprived. It can stimulate school improvement by creating competition among schools which offer programs of remediation in

Features	Friedman	Jencks	Coons/Sugarman
Finance			
Levels	K-12	primarily elementary	K-12
Amount	basic subsidy	basic subsidy plus compensatory subsidies	basic subsidy less 10%. May vary by pupil characteristics
Source of funds	all existing sources	existing sources plus special federal experiment funds	State of California
Add-Ons	allowed	disallowed	uncertain
Gifts	allowed	disallowed	allowed
Others			spending limitation
Regulation			
Curriculum	suggests very basic requirements	existing requirements	existing private school standards (minimal)
Ideology	no prohibitions	no avowed racist, anarchist schools	no prohibitions
Religion	no prohibitions	allowed for private participants	allowed for private participants
Unlawful Activity	disallowed	disallowed	disallowed
Personnel	no requirements	existing state requirements	teachers must be "capable of teaching"
Admissions	schools to decide	part lottery	lottery
Others			prohibition against adding to regulations
Supplementary Services			
Information	not mandated	mandated	mandated
Transportation	not mandated	mandated	mandated

Figure 1. A comparison of the education voucher plans proposed by Milton Friedman, Christopher Jencks, and John Coons and Stephen Sugarman.

basic subjects. It opens the way for the effective delivery of Chapter I services to students deprived of them by the *Aguilar vs. Felton* decision. It gets parents directly involved in their children's education by allowing them to choose among schools giving Chapter I services. And it brings into high public visibility two central educational issues of our time — how to enhance parent choice in schooling and how to help give the poor the same chances for good education as the rich can get for themselves.

(*Cape Outlook*, 1986)

Legislative debate continues with the most recent initiatives going beyond Bennett's TEACH proposal. Essentially, the moderate Republicans' bill — which is now in "very preliminary stages" — would allow parents to use federal Chapter I funds for any approved program of supplementary instruction, at a public or private institution, but not to "offset tuition at a private school" as TEACH would permit, said Representative Henry. . . . The Republican group members generally endorse the aims of the Administration proposal, such as increased choice for disadvantaged parents and the promotion of competition among schools . . .

(*Education Week*, 1986)

Some Concluding Thoughts

The vouchers issue is far from settled. As the CAPE statement indicated, most of private education seems supportive of TEACH, the Administration's bill; however, much opposition is centered in the belief that it militates against the public schools.

Vouchers are an attempt to provide greater choice and equality of opportunity, even though limited to compensatory education in the case of the most recent proposal; however, major questions about the constitutionality of such "direct" aid to private/parochial schools remain. Even if the "child benefit" theory will enable such aid, the possibilities of increased government regulation of private/parochial schools would certainly discourage their involvement.

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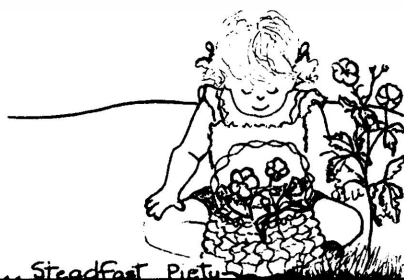
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87 Ways to Say "You Are Special" in 1987

A great way to celebrate the new year is to continue to help the people around you sense their worth and value in Jesus Christ. That's our task, as educators, professional church workers, staff mates, family members, and friends with each other in the Lord.

In Dorothy Briggs' book, *Your Childs' Self-Esteem*, she states that it is "a quiet sense of self respect, a feeling of self worth" which comes with feeling lovable and worthwhile. For the person who feels loved, words of encouragement and praise have much power. God's people are able to communicate feelings and words of love and worthiness with each other because we know we are loved and "given worth" by the death and resurrection of our Savior, Jesus Christ.

Briggs goes on to state that children cannot "see" themselves directly — they see themselves from the reflection of others. These "mirrors" literally mold their self-image. Children derive their judgment of themselves from the judgment of others, and the more they like what they "see", the higher their self-esteem.

We are "mirrors of Christ" as we model the love and forgiveness that is ours in Jesus Christ to the people He puts around us. The list of 87 ways below can help to trigger other ways for you to say "you are special" in 1987. (This list is adapted from a list originally printed in *Growing Parent*, January 1985, Vol. 13, 1):

- 1) God loves you! 2) You are forgiven. 3) Terrific. 4) Marvelous. 5) You are doing great! 6) You are improving fast. 7) Outstanding. 8) I knew you could do it. 9) Good work. 10) You figured that out fast. 11) I think you've got it now. 12) I am proud of the way you worked today. 13) Tremendous. 14) You certainly did well today. 15) Nice going. 16) Good for you! 17) Superb. 18) You have it made. 19) Couldn't have done it better myself. 20) You are very good at that. 21) Fine. 22) That's good. 23) Good job. 24) You make this fun.

25) Good remembering. 26) That's right! 27) Well, look at you. 28) Right on! 29) That's better. 30) Great. 31) You remembered! 32) That's what I call a good job. 33) I knew you could do it. 34) I am very proud of you. 35) That's better. 36) That's it. 37) Fantastic. 38) You outdid yourself today. 39) You are doing a good job. 40) That's the right way to do it. 41) Keep up the good work. 42) You are going to town. 43) Good thinking. 44) That's quite an improvement. 45) That's the way to do it! 46) Way to go 47) That's great. 48) That's the best ever. 49) That's very fine. 50) You have just about mastered that. 51) Jesus loves you. 52) Sensational. 53) Excellent. 54) Nice going. 55) Exactly right. 56) Congratulations. 57) Keep it up. 58) You've got that down pat. 59) You did a lot of work today. 60) Super. 61) Wow! 62) Now you've got the hang of it. 63) You've got your brain in gear today. 64) Perfect. 65) Now you've figured it out. 66) You're on the right track now. 67) Isn't forgiveness great! 68) Wonderful.

Everyday and in everyway you are special.

69) You're getting better every day. 70) You're learning fast. 71) You make it look easy. 72) That's much better. 73) You're doing beautifully. 74) That's right! 75) You must have been practicing. 76) You are special to me. 77) God has really blessed you. 78) Nothing can stop you now. 79) You are doing much better today. 80) You are learning a lot. 81) Our baptism makes us special. 82) God loves us, in spite of! 83) I like being with you. 84) It's great to see you use the gifts God has given you. 85) It's fun to be with you. 86) Isn't life grand? 87) I love you!

We continue to reach out with special words and actions because Christ has first reached out to us through His death and resurrection — and that says it all! We're special! Let's tell it to others!

Rich Bimler

Teacher, My Cat Died This Morning

By Dave Mannigel

Emotions are real; emotions are with us all the time. Teachers must constantly be aware that the same emotions that affect the lives and actions of adults are also present in children. Events in a child's life will dictate how the child will feel and react on a given day. If a child's pet dies, the child will be sad; if a child wins a blue ribbon in an art contest, he will be joyful; if the child's father has just beaten his mother, the child will be scared; if the child's friend has just found a new friend, the child will be envious — the list could be extended almost indefinitely.

In classrooms of 24 or more pupils, teachers find that they do not have ample time to sit down and listen to what is bothering a child. Yet every teacher fully realizes that a child who comes in at the beginning of the day and blurts, "Teacher, my cat just died," will not have reading, math, and social studies foremost in his mind. That child is sad because of the cat's death, and he needs to have an outlet for that sadness now. Most Lutheran schools do not have full-time counsellors or principals who have time to listen. The classroom teacher has 23 other children needing her attention, so who is going to listen to the child whose cat just died?

We have initiated a "Listening People" program at St. John School

to assist teachers at those times when a child needs to talk, but there is no one available to listen. Eighteen senior citizens participate in the program. All eighteen have attended an inservice meeting in which they have been instructed in "how" to listen. These people are not to serve as counsellors or advisors — just as listeners. After going through the inservice meeting on how to be a listener, the senior citizen signs up to be an "emergency listener", a "regular listener", or both. An "emergency listener" is one who would come on a "one-time" basis and listens to a child who is having an immediate crisis such as a pet death or a family illness or death. A "regular listener" is one who comes at scheduled times and listens to any child the teacher feels is not getting enough attention in the home, or a child who feels he is friendless, or a child who is tactless with others and needs an adult to listen.

We are now in the second year of this program and have found it successful. Parents have on occasion called and asked that a listener be assigned to their child. Though the reasons vary, we have called in listeners most recently for the following situations:

1. Kindergarten child was afraid because Grandpa was having open heart-surgery.

2. Kindergarten child would not speak in class.
3. Child whose father was ill in the hospital and worried about him.
4. Child whose uncle died and seemed overly concerned about the subject of death.
5. Disruptive child who seemed to crave attention.
6. Girl with hypochondriac symptoms.
7. A child from a single parent family who seemed to lack attention.

Emotion is a part of all of us. When emotions rule, not much else is accomplished. It is reasonable to give children a chance to face what is bothering them. "Listening people" provide that opportunity.

David Mannigel is principal and teacher of St. John Lutheran School, Seward, Nebraska. He is a graduate of Concordia Teachers College (Seward), where he was also granted the M.Ed. degree.

If we really care about children we have to care about them as entities.

FITLY SPOKEN

- How poor are they that have no patience. What wound did ever heal, but by degrees? — William Shakespeare, *Quote*

- It is not love of self, but hatred of self, which is the root of the troubles that afflict the world. — Eric Hoffer, *Quote*

- Use your life goals as signposts to indicate you're on the right course. It's the overall direction of your life that counts, not the achievement of specific goals. Getting there isn't just half the fun—getting there is actually what we call living. — *Boardroom Reports*

- Golf: a lot of walking interspersed with disappointment and creative arithmetic. — *Modern Maturity*

- Men commonly think according to their inclinations, speak according to their learning and imbibed opinions; but generally act according to custom. — Francis Bacon, *Quote*

- In a recent poll conducted by Louis Harris and Associates for Work in America Institute, Inc., over half of all Americans presently employed would like to continue their careers past age 65. The main reason for this response was a general feeling that Social Security and pensions are being eroded by inflation. Another reason given was the desire to continue being productive and active in later years. Most Americans believe that work contributes to their own physical, mental and material well-being, as well as to American society. — *Quote*

- For as the body is clad in the cloth and the flesh in the skin and the bones in the flesh and the heart in the whole, so are we, soul and body, clad in the goodness of God and enclosed. Yea, and more homely; for all these may wear and waste away, but the goodness of God is ever whole. — Julian of Norwich, *Quote*

- If you act "as if" you are interested in your job, that bit of acting will tend to make your interest real. It will also tend to decrease your fatigue, your tensions, and your worries. — Dale Carnegie, *Quote*

Women in the Church: An Introduction

By Carla Schoepp

When my mother died, my father was left with two little girls. We were the remnant of a once intact family, and we were his pride and joy. Even after my father remarried, we knew that he was our protector and defender and certainly our very dear teacher. We knew we were special to him, that we could set goals and carry them out, that we could be educated, and that we could achieve a high standard if we but set that for our goal. Above all, he taught us God's love and faithfully schooled us in all of the church's educational programs.

It was quite a shock, then, to learn of my second class citizenship because I was a female. College had not noticeably taught us this, although, at the time of my college experience women were allowed to attend Condordia College only if their grade point average was higher than was required of the men. That instilled pride rather than anger in us. We also had different study and recreational hours. We were encouraged to leave college after two years, and certainly after three years. But my persistent father made both of his girls finish four years of study. We were among the minority. Part of these differences were simply not noticed because our culture accepted these norms wholeheartedly.

However, when our first teaching position was given and my salary was lower than my husband's, again because of my gender, and I was told that "no female touches this church organ," I was beginning to become irritated.

This irritation has grown through the years. Jobs where I have worked as hard, sometimes harder than my male co-workers, and with less pay; change of attitudes and ideas when it became difficult to get a male; times when ineffective males have been offered or received jobs because females have not been considered, and other inconsistent practices have continued to add to my confusion and anger. This struggle has been compounded because I do not wish to disobey God or go against His will for my work and my life.

While writing out my thoughts, I have tried to keep my mind open to God's Word and His Will while searching for answers to my persistent questions. I hope that my previous biases will not affect the outcome of this essay.

In Genesis 1:26-28a, we read: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing

*It was quite a shock, then, to
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female.*

that creeps upon the earth. So God created man in his own image, in the image of God created he him; male and female he created them. And God blessed them, and God said unto them, 'Be fruitful and multiply, and fill the earth and subdue it' '' (RSV). In Genesis 2 God tells how he formed man from the soil and breathed life into his nostrils. God then said, "It is not good that the man should be alone; I will make him a helper fit for him" (Gen. 2:18). And later we read, "Man . . . cleaves to his wife, and they become one flesh" (Gen. 2:24).

No mention is made in this account of God's intent to establish a hierarchy or different levels of mankind. Having children was to be the natural event in a family life, and the woman was to bear the children.

After Eve fell to the temptation of the devil, child-bearing became associated with pain and sin. After the Fall came the words, "Yet your desire shall be for your husband" (Gen. 3:16). And so the curse, which sin brought into the world! Following the curse, however, came the Promise of a Savior. It is in the light of His death and resurrection that this article will be developed.

There are many references in the New Testament to women's sexuality and her child bearing. The writers also talk about the good and bad of

sexuality. The account of the sinful woman in the house of Simon the pharisee (Luke 7:37-50) and the Samaritan woman (John 4:7-30) are probably the most famous accounts of Jesus dealing with sinful women. Jesus did not refuse or shun these women. There are references to unnatural and perverted sexual acts and warnings against them throughout the New Testament (Rom. 1:26, 27; 1st Cor. 5:1; 2 Pet. 2:14; Rev. 17).

Child-bearing and the pain of birth before the joy of a child is given as an example of Jesus' leaving His disciples and the joy when He comes again (John 16:20). In Romans 8:22-23, Paul compares the waiting to become God's sons to the birth experience. In 1 Thess. 5:3, he compares the suddenness of the judgment day to the pains of having a baby.

Other references to women's sexuality speak about mothering. Mother Mary comes to mind, as does Elizabeth, whose joy was unspeakable at the thought of mothering after all the years of waiting. The Gospel writers speak of mothers who begged Jesus to heal their children. "The typical mother" trying to push her children ahead, was exemplified when the wife of Zebedee, mother of James and John, requested a special place in the kingdom for "her boys"

(Matt. 20:20-21). Paul sends special greeting to Rufus and "also his mother and mine" (Rom. 16:13). The New Testament is filled with references to mothers, mothers-in-law, daughters, and daughters-in-law. Mothering has to be the most distinguishing difference between the "male and female."

Christ seemed to have no problem treating women equally when it came to requests to heal. The Gospel writers inform us that He healed Peter's mother-in-law (Matt. 8:14), the Jewish official's daughter who was dying (Matt. 9:18), the woman in the synagogue who had an evil spirit (Luke 13:11), and the woman who touched Jesus' hem to stop her flow of blood (Mark 5:25-29). What tremendous compassion and love He showed to these women! In many cases Jesus commended the women for their strong faith (Matt. 15:28).

Jesus did not have just male friends. The love and concern shown for Mary and Martha at the death of their brother Lazarus is evident (John 11:1-44). In Luke 8:1-3, Luke refers to the women who went with Jesus as Mary, Joanna, Susanna, and others. The women who were at the cross presumably were His close friends. They faithfully accompanied their Friend through His suffering and death. The writers mention Jesus' Mother (the Gospel writers refer to her frequently), His Mother's sister, Mary, the wife of Clopas, and Mary Magdalene, from whom Jesus cast out seven demons (Luke 8:2), now a close friend of Jesus, as being at the cross (John 19:25). Mark also mentions Mary, the mother of the younger James and of Joses, and Salome (Mark 15:40).

After Jesus' death, resurrection, and ascension, women are mentioned also as workers in the churches,

perhaps even leaders. In Acts 1:14; we read that the disciples "... devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers." In his sermon at Pentecost, Peter quotes from Joel in Acts 2:17, saying, "... your sons and daughters shall prophesy." Of Tabitha or Dorcas it says in Acts 9:36 that "... she was full of good works and acts of charity." Aquilla and Priscilla, or as is sometimes stated in the Epistles, Priscilla and Aquilla, are mentioned several times as helpers of Paul (Acts 18:26; Rom. 16:3,4; 1st Cor. 16:19). In Acts 21:9, Luke mentions that Philip had "four unmarried daughters who prophesied." In Romans 16:1-2, Paul writes, "I commend to you our sister Phoebe, a deaconess of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well." In Romans 16:6, Paul sends greetings to Mary, "who has worked hard among you." In Philippians 4:3, Paul writes, "... help these women, for they have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life." In Colossians 4:15, Paul sends greetings "... to Nympha and the church in her house." Other greetings are sent to women, usually at the end of an epistle, but the references to their active role in the church is not always given.

Wherein lies the problem, since women were obviously included in Christ's ministry, in the workings of the church, and in the beginning organization of the church? The answer would be simple if it weren't

for Paul and Peter's admonitions to wives to submit to their husbands, and for women in the church to be silent and to learn from their husbands.

In his first letter to the church at Corinth, Paul deals with problems which had arisen in the congregation. Paul reminds the people of the correct way to handle the problems. In 1 Cor. 7:4-5, he states that "the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control." An equality and respect for each other in a marriage are required. Later in the same chapter Paul even speaks of being "consecrated" by being united to a believing partner. Certainly a reference to sexual equality!

In 1 Cor. 11:3, Paul lists an order of supremacy: "But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God." In the next part, Paul deals with the covering of the head in worship. It seems to me that this section, however, has a compromising ending. Paul writes, "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God" (Cor. 11:12). This seems to be a qualification of the statement in vs. 3.

I Cor. 14: 33-34, Paul states that women should "Keep silence in churches." They should be subordinate, as the law says. I am puzzled

by this. Is it a reference to Jewish law?

The passage in Ephesians 5: 21-33, is often quoted as a "submission" passage, but it seems to me to be rather an example of pure love. It is a beautiful section depicting selflessness and dedication to the loved partner.

Colossians 3:18 begins with "Wives, be subject to your husbands, as is fitting in the Lord," but again this is not just directed to wives but to relationships within the entire family. Paul depicts the way Christ treated those He loved, namely all of us; and we are to show our love for each other in the same manner that He loved us.

The 1 Tim. 2:8-15 passage deals with church worship. Paul clearly states that "men" are to pray; "women" are to be modest and to learn "in silence with all submissiveness." Paul does not allow women "to teach" or to "have authority over men." He then refers to the creation story in that it was Adam who was created first but Eve who sinned first. The curious part of this section is the last verse which states, "Yet a woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty." We know that Paul preached a "believe in the Lord Jesus Christ and thou shalt be saved" salvation. Bearing children is not the way to eternal life in Christ.

If Paul stated his true feelings in 1 Tim., what is the significance of his references to Aquilla and Priscilla, who are always mentioned together as helpers (Acts 18:26; Rom. 16:3,4; 1st Cor. 16-19), and to Phoebe (Rom. 16:1-2) who served the church at Cenchreae, as well as to the other helpers mentioned previously? What are the distinguishing features of

one job over the other? The commentators state that these women always worked in small groups or at home, not in public worship. I did not read that in the Scriptures. Luke clearly writes in Acts 21:9, Philip "had four unmarried daughters who prophesied." Paul speaks of no teaching, but we read that apparently with Paul's knowledge, and probably approval, that Aquilla and Priscilla instructed Apollos (Acts 18:26).

Peters refers to women (1 Peter 3:1-2) submitting to husbands for a different purpose: "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior." Here is a new emphasis. He also mentions women being the "weaker sex" (vs. 7) to be treated with respect.

As the New Testament is read however, it never has the tone of hierarchy. Contrasting these admonitions about submission and separation are the many words of inclusiveness throughout the Gospels and Epistles. Some of these words and phrases are: whole families, people, friends, children, whoever, person, our fellowship, everyone, child of God, anyone, we, us, fellow Christians, all peoples and those who have been called by God.

In all the passages which cite the way to salvation, there is never any preference given to one group of people or to one sex. For example, John 3:16 reads: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life"; Gal. 4:4-5 states, "But when the time had fully come, God sent forth his Son, born of woman, born under law, to redeem those who were

under the law, so that we might receive adoption as sons"; Paul writes, "Christ died for our sins in accordance with the scriptures" (1 Cor. 15:3); and John also writes in 1 John 2:2, "And He is the expiation for our sins, and not for ours only, but also for the sins of the whole world" and in 1 John 1:7 he again writes, "The blood of Jesus His Son cleanses us from all sin"; Timothy says, "Christ Jesus came into the world to save sinners" (1 Tim. 1:15); the Gospel of John says, "Behold the Lamb of God, who takes away the sin of the world" (John 1:29); and Paul again says that Christ "died for all" (2 Cor. 5:15); Timothy writes, "This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:3-4). This is certainly an all-inclusive salvation, not separating male or female or demanding a different commitment from one or the other.

But the best is yet to come. The verses and scriptures which follow are also clear and hard to ignore: "Yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy" (Acts 2:18); "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one Spirit" (1 Cor. 12:12, 13); "And I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty" (2 Cor. 6:18); "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are

The Gospel must supersede the Law.

Abraham's offspring, heirs according to promise." (Gal. 3: 28-29).

And who can ignore the most important events in our salvation, namely the birth, death, and resurrection of Jesus? The women played an important role. God choose Mary, young, dedicated to Him, to be the carrier of the Son into the world.

The Good Friday story relates how the women stayed with Jesus. He spoke to the women as behind Him Simon of Cyrene carried the cross (Luke 23:26-28), and it was the women who watched to see where He was buried. The women came to anoint His body with spices, and most convincing of all it was the women who first received the Easter message from the angels. The women were chosen to proclaim the resurrection to the others (Matt. 28:7; Luke 24:8). Christ appeared to a woman first after His death, to Mary Magdalene, formerly demon-possessed, His friend (Jn. 20:16-17).

At the risk of sounding contrived, it almost seemed that the constant, faithful presence of the women at the death and resurrection were the balancing of the scale for the Fall that a woman and her non-protesting mate brought into the world.

The courage that the women exhibited in the presence of danger,

the angels telling the women to tell the disciples, and Christ speaking first to Mary Magdalene are a powerful witness, not only of the women's love for Christ, but also, in effect, of Christ's love and concern for the women.

The Gospel must supersede the Law. The Law demands; the Gospel includes all people and gives salvation. It seems that this difference applies to and helps to resolve the problem. Christ tells His disciples on Maundy Thursday evening after giving the Lord's Supper, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34).

The conclusions of this paper, while certainly not drawing from deep theological research, are not difficult for me to see. The stories of Christ's time and the later accounts are filled with a purpose: to proclaim Christ's redemption. It is clear to me that God is not concerned with the "who" of achieving his purpose, but the proclaiming. It is my intent to continue to proclaim the good news of Christ's redeeming work in whatever way I can because I am a Child of God — a female Child of God.

Carla Schoepp teaches kindergarten at St. John in Forest Park, Illinois where she is also school counselor. She received her B.S. in Education in 1955, her M.A. in 1972 and a guidance and counseling certificate in 1980. Other activities include chair of Adult Education at St. Paul, Melrose Park, member of the Family Life Committee, District of Northern Illinois, and President-Elect of LEA - DECE.



Ten Ways To Capitalize On Your LEA Membership

Membership in the Lutheran Education Association is a privilege designed to enrich the ministries of teachers, DCEs, administrators, and other professionals in Lutheran education. Here are a few suggestions for getting the most *out* of membership, and for offering the most *to* fellow Lutheran educators.

Meet with other members whenever possible. Take advantage of opportunities to discuss ideas, strengthen skills, and affirm the ministries of fellow Lutheran educators. District conferences and workshops, regional gatherings, and locally-sponsored events are all regular, yearly occurrences. LEA also sponsors workshops and the triennial Educator's Convocation for this purpose.

Encourage both members and non-members to take a more active role in LEA. Fellow staff members who become active will want to tell about their experiences. Take the time to nominate an LEA member you know for a leadership position in a department or as an officer for the organization. Nominations are usually requested in January of each year.

Make suggestions to your LEA officers or department leaders about the activities and goals of the organization. How can LEA continue to improve? Suggestions from members are valued, and are essential to successful planning. Written suggestions may be directed at any time to the LEA office or to a particular Board member.

Break ground for *new* LEA membership — at your school, in your immediate area, or in your district. Provide the monographs, newsletters, and issues of *Lutheran Education* to prospective members. Distribute membership brochures at district and regional conferences. Keep your staff informed about coming LEA events. Best of all, keep *talking LEA*! Your enthusiasm and excitement will rub off!

Enrich your own ministry and LEA membership by exploring new topics. Publications of LEA and departmental packets are wonderful catalysts for discussions at faculty

meetings or among fellow grade level educators. LEA-sponsored workshops and Convocations provide additional opportunities for personal enrichment. As new interests are explored, you will gain insight into the ministries of fellow members and experience a deeper appreciation for your own.

Read LEA publications and departmental materials regularly. Whether you are in a school position, at a college, or in a leadership role in a parish, the combined efforts of many writers throughout Synod will certainly enhance your ministry. Articles in *Lutheran Education* will touch some aspect of your work. The newsletter will keep you up-to-date on LEA happenings. Monographs will direct your attention to significant current topics of interest.

Send written materials to others; discuss their content with others. Pass along pieces of current information to fellow staff members and spouses. Create discussions or studies based on monograph topics. Suggest that fellow LEA members "reach out" to non-members by sending the publications to them.

Heighten your involvement by contributing! All publications of the organization and its departments rely on the articles and topics sent in by members throughout Synod. This is your chance to mention some successes, express some concerns, and raise some points. There is no better way to organize information for your own use than to put it into the form of an article, a news item, or a contribution to a department mailing.

Implement and apply the many concepts, resources, and suggestions gathered each year through your membership. Pay special attention to specific needs, and put some of those ideas from *Lutheran Education* to work. Incorporate a point raised in a monograph into a PTL presentation, sermon, or object lesson. Try to adapt a form included in a department mailing to your own setting and needs. Better yet, why not invite another LEA member from a different location to make a *personal* appearance at your school?

Pray that the goals, activities, and leadership of the organization will continue to be blessed. Pray that each Lutheran educator in the Lutheran Church — Missouri Synod will grow in love for ministry, and that our Lutheran Education Association will continue to meet many of their needs. Finally, thank God for His abundant love for His children, especially those who are chosen to serve Him as Lutheran educators.

Jon Laabs

LEA Vice-President for P.R. and Membership

**SCHEDULE FOR THE SECOND
TRIENNIAL EDUCATOR'S CONVOCATION**

Thursday, March 19, 1987

Registration: 3:30 to 6:30

6:30 Opening Banquet

Friday, March 20

7:30 Breakfast for all (continental)

8:30 Opening Worship

9:00 Major Address

10:30 Sectional A

11:45 Luncheon

1:30 Sectional B

3:00 Sectional C

6:00 Fellowship Dinner — Program

9:00 Closing Devotion

9:30 Hospitality Time

Saturday, March 21

8:00 Breakfast for All (full meal)

10:15 Post-Note Wrap-Up and Challenge

11:15 Closing Communion Service



Ames, Louise, *What Am I Doing In This Grade? (Programs for Education, Inc.: Flemington, New Jersey.)* 1985. 30 pages. \$2.95.

Louise Bates Ames has written a valuable book about a young boy, John, who has been overplaced in school. Graham Sale has provided enchanting illustrations that depict the boy's struggles and frustrations with the anxiety of kindergarten.

As a mother debating about sending her son to kindergarten the day before his fifth birthday, I feel that this book effectively addresses most individuals who have dealt with the issues of school readiness and over-placement. Ames provides educators with a tool to use with children and their parents in similar situations. Children will be able to identify with John, the hero of this book; parents will be better equipped to understand school readiness and some of the problems which overplacement can cause a child.

With today's push for overachievement, academic success and early mastery of reading in school, we need provisions to help us guide our children competently. Dr. Ames has provided us with such a tool.

Jenifer Zimmer
Lombard, Illinois

Kamii, Constance Kazuko and DeClark, Georgia. *Young Children Reinvent Arithmetic — Implications of Piaget's Theory.* New York and London: Teachers College Press of Columbia University, 1985. \$18.95.

Constance Kamii, a Professor at the School of Education, University of Alabama, Birmingham, was at one time a research fellow under Jean Piaget at the International Center of Genetic Epistemology and the University of Geneva.

Kamii and DeClark interpret Piaget's theory of knowledge wherein he lists three kinds of knowledge: physical (How things work, constructed out of observations and actions on objects;

knowledge from an external source), social (Arbitrary knowledge agreed upon by society, i.e. "1" is equal to "one", Christmas is December 25, etc. Again, knowledge from an external source), and logico-mathematical.

Logico-mathematical knowledge comes from an internal source, through the child's own coordination of relationships. It is created by the child. Observing two pens is physical knowledge. The relationship between them and their "two-ness" are examples of logicomathematical knowledge constructed by each person, it cannot be externally taught. Underlying number concepts belong to logico-mathematical knowledge, for a number is a relationship created mentally by each individual. It is not arbitrary but universal: two plus three equals five in all cultures.

The authors believe that the ability to reason numerically is rooted in the child's ability to think — to put things into relationships. Therefore, she believes, it is important to encourage children to think in all kinds of situations.

Examples of daily living situations and games used to teach a variety of mathematics concepts are included in the book. Specific directions and rationale are provided to guide the reader. In the chapter "From Skepticism to Conviction," DeClark describes her own feelings when trying this approach.

The authors write not only for information, but to challenge educators to become advocates for constructivist education that is based on a comprehensive, scientific theory of how children learn. Their understanding of Piaget's theory and their clear writing make this a valuable and understandable source of both specific arithmetic ideas and background Piaget theory.

Susan Gittings
Oak Park, Illinois

FITLY SPOKEN

• There are three periods in life: Youth, middle age, and how well you look. — Nelson A. Rockefeller

• I have always held firmly to the thought that each one of us can do a little to bring some portion of misery to an end. — Albert Schweitzer

• What do we teach our children? That two and two are four and that Paris is the capitol of France. When will we also teach them what they are? We should say to each of them, "Do you know what you are? You are a marvel, there is no other child exactly like you . . . you have the capacity for anything. Yes, you are a marvel. You must cherish one another. — Pablo Casals



Morality Through Intimidation

A recent pronouncement of U.S. Surgeon General C. Everett Koop directs the schools of the nation to teach children about sex at the earliest possible time they can understand such instruction. Why? Because Acquired Immune Deficiency Syndrome (AIDS) is deadly. Because AIDS is most often sexually transmitted, sex education — according to the Surgeon General — has become a matter of life and death importance. Now it joins a long list of other social and moral problems that the schools have been asked to address.

American society has developed a structure (schools) to teach its young to become literate, knowledgeable, useful citizens. The programs designed to alleviate or eliminate social problems have been assigned to the schools in the belief that their aims could and should be subsumed under the broad objectives for which the schools were founded. Unfortunately, those who mandate programs that absorb the resources of those who work in them seem to have little hesitation in savaging the schools for failing to educate and to inculcate moral values that will assure a literate, knowledgeable, useful, moral citizenry.

The most recent assignment to the schools, the mandate to provide sex education because it seems to offer the best hope for preventing the spread of AIDS, is especially difficult to understand. Those who advocate the program seem to assume that knowledge about sex and its possible dire consequences will eliminate illicit sex and the spread of AIDS.

I find it ironic that, while legislating programs of moral education has been stoutly resisted by the body politic, the threat of premature death through AIDS has brought out a kind of civic righteousness in the American people that has been strengthened by the pronouncement of the Surgeon General. Promiscuity is condemned because its consequences could well be fatal. The opportunity for Lutheran schools to make a significant contribution to the national well-being is evident. They and their fellow Christians everywhere must continue to provide the foundation upon which education must be based if it is to affect the thinking and behavior of people.

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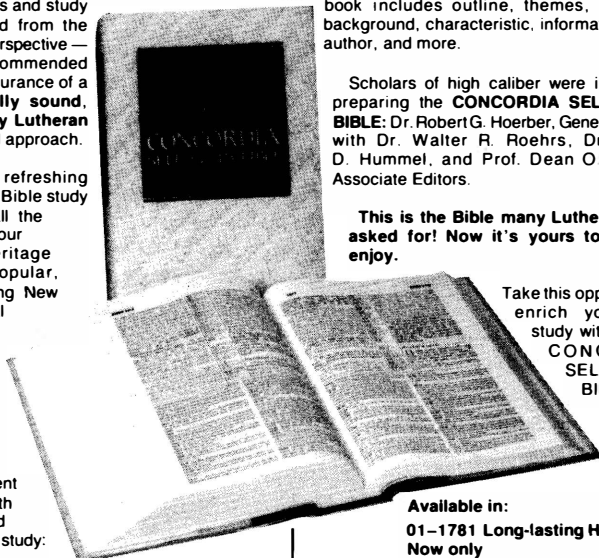
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